HOMOSEXUAL FREEDOM SOCIETY WILL HAVE ITS DAY IN COURT

By Kathy Murray
&
Maryellen Burns

"Many of us no longer feel like accepting society's labels in that we're sick. We don't feel sick. We rather feel that what we are doing is a quite naturalpart of human conduct as the human record shows and is part of brotherly love," said Clark Taylor, associate professor of anthropology. Tomorrow morning the homosexual freedom trial convenes. The suit was filed by the ASSSC last spring against the Board of Trustees, Sacramento State College, Otto Butz and Bernard Hyink, in an attempt to overrule Butz's and Hyink's decisions to deny recognition to the Society for Homosexual Freedom.

Hyink was not available for comment at press time. In a comment last spring, Otto Butz stated that recognition of the SHF might conceivably seem to endorse or promote "homosexual behavior" and that homosexual behavior is prosecutable as a felony.

According to the state penal code, it is not illegal to be a homosexual. It is illegal to perform any sexual act other than the stated missionary position, which is male on top–female below.

According to Taylor, a homophile organization would not promote homosexual activity on campus any more than heterosexual activities are openly promoted on campus.

The issue involved in the trial, the first amendment rights of freedom of assembly and speech, take a doubly important significance. This is in the effect it will have on the members of the organization and also in terms of the precedent this case could establish. For, as the legal brief for the prosecution states:

"'. . .while today a liberal college administration denies the most hated of minorities, the same authority under which such discretion was exercisedmay tomorrow be used to deny recognition to other views that a majority might find unpopular or obnoxious. In an academic community such authority cannot go unchecked. In a democratic society such authority cannot go unchecked."

Taylor continued, "The purpose of our club is to promote better understanding of us in the community so that people who have brothers and sisters mothers and fathers, boyfriends and girlfriends, and just friends in general who are facing homosexuality for the first time can come to have a loving understanding of one another. So that we don't live in these superstitous kinds of things where the homosexual is a modern equivalent of the ancient witches and bogeymen."

The Society for Homosexual Freedom (SHF) applied for recognition as a campus organization last spring and was denied it. After denial, the ASSSC filed suit on behalf of the SHF. The trial has been scheduled and postponed several times since then.

Since its formation as a club, it has included heterosexuals and homosexuals and Steve Whitmore was to be first president of the club. Whitmore, an avowed heterosexual and married, could not become president, though, because he already held the position of student body president. He was very active in helping organize it.

Homosexuality is not as uncommon as many people would believe. According to the Kinsey Report of 1948, 50% of the male population sampled had had homosexual experiences in the three years prior to the study. Also from that Kinsey report, one in 12 males is a homosexual and one in three is an occasional homosexual.

The trial is scheduled for Thursday morning, Oct. 8, at 10 a.m. in Superior Court, 8th and I Sts., County Courthouse, Judge Gallagher presiding. Considering the enormity of the situation, a show of support for either side is encouraged.

The STATE HORNET

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SSC student runs for governor., alternative for confused voters

Who is Mike Hackard? That is the question on bumper stickers introducing Mike Hackard to northern California. He is a 20-year-old Sacramento State College junior, majoring in social science and SSC's representative in the upcoming gubernatorial race as a write-in candidate for governor.

"I'm looked upon as being crazy," Hackard said.

The community at first is dubious of his campaign but he feels that once people hear his views and feelings, they'll change their minds.

Hackard's candidacy is without formal party affiliation and he is happy about it. At this point, he doesn't feel he should be working within such a structure because he feels he would then become part of mainstream politics.

A self-described pacifist, Hackard's platform is one that rejects violence. He is for non-violent civil disobedience, for example.

Financing for his campaign comes from people chipping in whatever they can in time and/or money.

Support comes from people he has been able to talk to, young and old alike. Five 80-year-old women have promised to vote for him and talk about his campaign when they play bridge. Young people are helping with his campaign.

Hackard would also like to get a similar campaign going in southern California where another pacifist student would run for governor. At the moment he is trying to co-ordinate this effort as well as conduct his own campaign.

Future plans for Hackard may include running for thecitycouncilnext year. If he decides to run for that he said that he will probably work within the party system and have party affiliation.



Photo by Jeff Redman

Speed reading:

Expect the overly zealous sales pitch

By Angelo J. DeStefano

How about a mind-blower? All week there have been advertisements spread all over Sacramento concerning a certain company stating that "they had the cure for your college studying blues." The firm also said that they have the magic formula that enables you to read through all your books in one-fifth the time now spent. Like everything else in this country they charge you $225.00 for eight lessons. They say their program is something that everyone living ought to know about so he or she can better understand this world we live in. This in turn will help them to better their relationships with the people in it!

What the ads say may well be some form of exaggeration, but when I went to the company's free get acquainted offer, it was nothing like the ads said it would be. After sitting for a half-hour watching a glorified introduction movie that told how great the company is, a resume was presented to us by one of the salesmen. The salesman explained all about the company's product and inplied that it would make us all as smart as Albert Einstein!

It is normal to expect over-zealous sales pitches on anything that's for sale. I got sick when all the praising and great speeches ended because then it became a three-ring circus. Two men entered saying they had just heard of this fantastic deal. If these men were not a part of the program, I must be very ignorant.

One man claimed to have enrolled in the school on three other occasions, but he needed a crash course because he'd forget. If you remember the ad, this course can bring you to superior standing in college, and the quiz kid who took the course three times simply forgets.

The saleswoman told us times and places for the class sessions, and when no one wanted them she offered to make suitable hours for interested parties. There were no interested parties. At the end of the session the two men kept telling how glad they were to be able to get into the sessions.

There is an old joke that ends, "I may be crazy, but I am no fool." I can truthfully claim that no one likes to be conned. That is just what this company does when they try to pass their product off as marvelous but have to bring in some employees to help promote it.

This is not where my story ends. My story begins here because going there and seeing what some people go through to earn a dollar, makes me stop and think: is this what I will have to go through? I know all of us have done dishonest things at times, but not all the time. I have stolen my share of goods as I am sure you have. I'm no moralist in any sense, but when you do dishonest things daily, they become a habit. Our prisons are full of people who could not break their bad habits.

The worst part of this came to me later in a coffee shop and it was that this company wants to sell you something to help you read. This is a service urgently needed in our educational and business worlds. What would happen to our country if this service were given to the millions of students across the country who flunk out of every grade there is, simply because they are slow readers?

People in society such as ours should not be denied access to any form of impetus that will enable them to learn. If this is done, no longer will we be able to say, "We are all equal," but, "We are all equal, so long as you have money in your pockets!"



Jobs offerred in Hollywood

June graduates interested in becoming "second assistant directors" may apply for the motion picture industry training program before the Feb. 1,1971 deadline according to Charles S. Boren, executive vice-president of the Association of Motion Picture and Television Producers, and Joseph C. Youngerman, national executive secretary of the Directors Guild of America.

Those who apply before Feb. 1 with a four-year degree, if they are between 21 and 32 years of age, have U.S. citizenship, good health and character, are scheduled to take an aptitude test in March. People who pass the exams will be selected in June or July.

Applications may be made in person or by mail at the office of the Producers' Association, 8480 Beverly Boulevard, Hollywood 90048.

The program is not designed to train directors. It offers instruction in the areas of administrative and managerial functions of second assistant directors. Trainees are familiarized with production paperwork, collective bargaining agreements, production, and post production administrative procedures. The calling of actors, assisting in the staging of background action and giving cues, determining compensation for extras and stuntmen, making arrangements for facilities and rental equipment, breaking down scripts, and scheduling and budgeting of pictures will also be covered in the training program.

On-the-job training and classroom instruction are included. The pay scale for on-the-job training increases from $120 to $150 a week over each of the four 100-day training periods. No compensation is received for seminar and classroom work.

Upon completing the program, the trainee is eligible for employment as a second assistant director with a starting salary of $320 a week minimum.

NAAM group learning

A meditation group is one of several small groups being offered this month by the North Area Apartment Ministry.

Under the leadership of the Rev. Richard Wolgamott, NAAM coordinator, the meditation group will explore "Frontiers of Human Experience," particularly the development of the self image.

"I see this primarily as an effort to enable self-understanding and to gain some tools for self development," was Rev. Wolgamott's comment on the planned experience.

"Man not only has an ego which is the center of his conscious life, but he also has a vast unconscious 'inner' life where the center to his personality resides. In order for the whole personality to be integrated and realized, the ego must come into a creative relationship with the inner life and be constantly expanding.

"Guided meditation helps introduce our conscious mind to our inner self, helps us to get an honest opinion of who we are and what out potential is. Very few of us make full use of our possibilities because most of us have sold ourselves short. Once we experience who we really are, we can begin to develop our real potential and to expand our consciousness beyond our individual existence into more creative relationships with others.

"Honesty and willingness to search must be the key attributes of people participating in this group."

The NAAM is an ecumenical group sponsored by the Carmichael Methodist Church in cooperation with other churches of the Ecumenical Parish North. A major part of NAAM's ministry has been to offer small group experiences and courses to the people of the North Area apartment community. These groups are now being opened to the public.

Interested persons should contact NAAM at 483-5691 or Dick Wolgamott at 481-6512.

The State Hornet welcomes opinions from the students and faculty on campus in its letters column. Also available is a "Commentary" column for articles dealing with any particular pertinent issue.



An ideology

Talking about everybody's generation

BY Jerry Masenheimer

We are, I am convinced, living in a most significant time, in terms of both our national epic and in the greater arena of human history. And I think it imperative for every man and woman who uses his or her mind, who grapples with the problems around us, to pause and reflect on where we now find ourselves. The rising level of rhetoric from both the right and the left is creating a chasm in society, giving the illusion there is no inbetween stance which can be logically defended.

I look around me and see radical conservatives and radical revolutionaries speaking with an air of steadfast certainty; a depository of pious truth, and this sends shivers up my spine. It is as though both sides were acting on divine inspiration each having received a vision from heaven which has dispelled those little nagging doubts as to the righteousness of their cause. Thus, my purpose in writing this is to make the attempt to interject some sense of doubt back into those minds whose owners seem to be so fervent in their convictions.

I believe that without an appreciation of the paradoxical nature of life, without an understanding that "good" and "bad" are hopelessly intertwined in each other, one is ultimately doomed to failure by his own pride, what the ancients termed as man's **hubris**. Also, I deal here mainly with the left, the radical liberal and/or the revolutionary, not because I'm a conservative or a moderate, but because I recognize that the right or conservative wing is a major barrier to the road of national recovery. Because conservatism presently holds the seats of political power and influence, the possibility of adopting policies which might correct those institutions in need of reform and create a national atmosphere emphasizing the individual as a unique unit of worth rather than as a cog is a most unlikely one in the forseeable future.

Thus, I look at the left as being where the action is, of offering hope and an alternative to the stagnant right. But at the same time I am alarmed at the direction many of those in this group are taking. The left is increasingly divorcing itself from the fundamental prerequisite of any social movement: equating means to ends, of choosing those policies and modes of conduct which may reasonably be expected to carry the group to the realization of its stated goals. In so doing they are falling into the same bag, the same hang-ups, as those who they are determined to oust from their political positions. Let me illustrate this point. I think we can agree that actions and policies which take human life or will inevitably lead to loss of life are finalistic or absolute in nature. Now the new left has made clear its rejection of such policies. The protests against the Vietman War are essentially saying that the killing of Vietnamese cannot be justified by the goal of containing Communist aggression, or any of the number of reasons the government has used to explain our presence there.

Another issue of the movement, symbolized by the ban the bomb insignia, rejects the claim that the pursuit of freedom and democracy justifies our government to place all of mankind under the potential threat of neclear oblivion. The left, then, is challenging the established powers on the grounds they are immoral, have usurped public authority and become oppresive, and its method of conduct reaches into the barbaric.

But now it seems as though the movement is poised and about to commit the same blunder which has rendered the story of man we call history, a shambles. Arson, bombing, and political assassination erases the moral line which once separated the two camps, and the reformer digs himself a hole down to the level of his foe. Because the overdog possesses power he is able to inflict harassment and punishment onto his adversary. Frustrations rise as idealistic fervor diminishes. First, the seed of bitterness is sown and is watered by the indignant righteousness of the reformers cause; then the bramble of hate exhibits its thorns and the trap is closed. The group is now ready to adopt absolute tactics to achieve his goals, for he now **knows** his foe is a devil and is dishonest and must be met on his own grounds. But in a country with the means to widely distribute written, verbal, and visual protest and argument, revolution is the easy road—a substitute for hard inglorious work and grassroots activities.

To avoid such a fate, one must accept the fact that he or she, as do we all, has greed, that we can all lie and rationalize black into white, and that to contain these and other undesirable characteristics requires a life long effort. Once this is accepted a person loses his arrogance and gains compassion. He knows the righteous and the unrighteous do not stand in identifiable groups but are mingled together in one mass. I cannot hate a Richard Nixon or a Spiro Agnew or a George Wallace, for there have been too many men throughout history like them for their appearance on the scene now to be an accident. They are what we all could potentially be. To eliminate such men you don't shoot them or put them behind bars. Only a revolution of the spirit, rather than of the gun, can ever hope to bring about a lasting change in the affairs of social man.

A new order ushered in on wings of blood and death can hardly be expected to nurture a climate of trust and brotherly love. The Love Generation we are not. We are failing the next generation by not passing on the good word of love, and thereby allowing them the opportunity of leading really human lives.

Nixon on peace talks, Vietnam

WASHINGTON (AP)—President Nixon said today he will deliver a major address on Vietnam tonight and will have a U.S. negotiating proposal presented at the Paris peace talks Thursday.

Nixon gave no advance hint as to what the new U.S. peace talks offer might be.

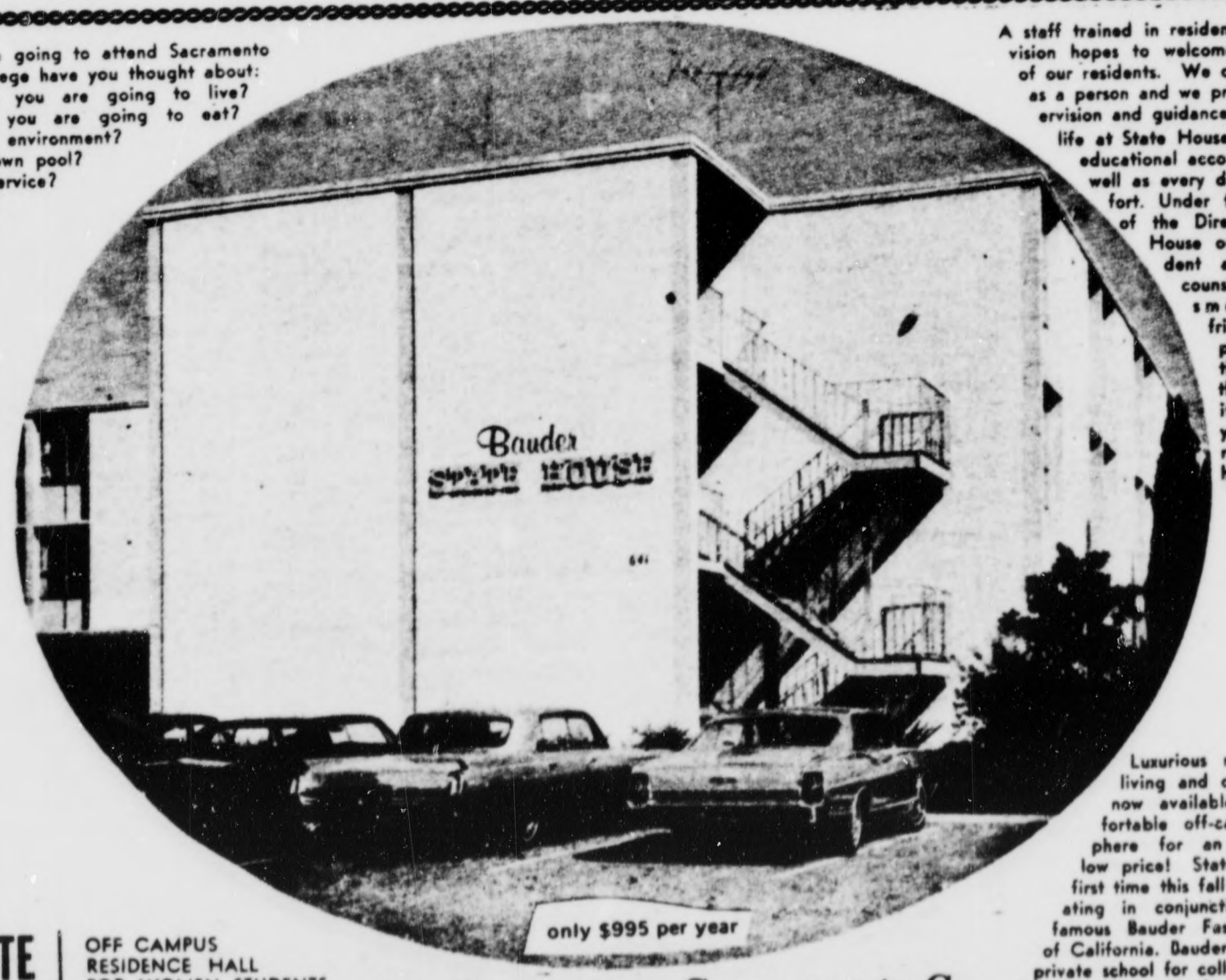
Speaking to newsmen at a brief, unscheduled appearance, the President said he will address the nation at 9 p.m. tonight EDT in a nationally televised and broadcast appearance.

He added:

"For the past several weeks within the administration we have been having discussions of our negotiating position.

"This will be the most comprehensive statement ever made on this subject since the beginning of this difficult war..." The report to the nation will follow completion of a nine-day European tour.

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ANALOGY - LIKE JEWS IN TH
. . . THE HOMOSE

By CLARK TAYLOR
Associate Professor
of Anthropology

Last spring, I wrote an article for the Hornet in which I announced that I am a homosexual and proposed to write two additional articles on the subject. As with the first article, the facts presented are given from the viewpoint of a humanistic naturalistic who only wishes to record in an unbiased manner what human beings actually do. The subjective feelings and interpretations of these facts are not those of any particular group of homosexuals, or organization—they are simply my own. My hope in writing the article is to increase our mutual human loving kindness. This, I feel, occurs as we replace our fantasies, conjectures and prejudgments with mutual respect and understanding. Since even the suspicion that a person is a homosexual has been and still often is considered sufficient grounds for destroying a person's career, beating him, depriving him of his livelihood, etc., I feel that writing this article is a serious personal risk. However, the enormity of the socially inflicted misery associated with homosexuality which presently exists in our cultural climate compels me to take this risk.

I used the phrase "enormity of socially inflicted misery" both in a qualitative and in a quantitative sense; for not only is the treatment of men who make love together staggeringly severe, but also the number of men who live in danger of being treated this way is enormous. How enormous, we can only guess from Kinsey statistics of 1948—a time when people were certainly much more sexually conservative (at least in talking about it) than they are today. Of Kinsey's adult sample, one out of every two men had some sort of homosexual experience with the three years previous to the study. These consisted of homosexual fantasies, daydreams, offers to go to bed, and sometimes sex. One out of every three men had sex with men occasionally, but had sex with women more often. One out of every six had sex as often with men as with women. One out of every thirteen was exclusively homosexual. So, what I am writing about may just possibly concern the behavior of HALF of the male population on this campus, in the administration, on the streets, etc. After all, subsequent checks of the Kinsey statistics indicated that they were probably five percent too LOW. The people Hyink is afraid might come here are here already and always have been!

In every state of the Union, except for Illinois (and possibly Texas) homosexual acts are legally defined as unspeakable crimes against nature, or unnatural acts, etc. A survey in the Eastern States reported in "The Advocate" (an underground paper concerning homosexuality) showed that the act of homosexual sodomy was rated by the population studied as second only to murder in seriousness. As an anthropologist, I must point out that homosexuality occurs throughout the animal kingdom (see Ford and Beech). The higher up the scale of the animal kingdom one looks, the more elaborate this behavior becomes. Baboons have homosexual orgies—just as we humans do and have throughout our recorded history. Some gorilla males exhibit pair bonding (you know, more or less form sexually monogamous relations.) Some of our ape brothers kiss, hold hands, caress, have sex, etc. just as we human brothers sometimes do. Among humans, in some cultures (for example, the Siwani of Africa) a man is considered abnormal if he does not have both male and female lovers at the same time. It is reported that in the case of Siwani, the men spend a great deal of time and enjoyment talking about, comparing, praising and bragging about their lovers of both sexes. A cross-cultural comparison states that homosexuality (particularly non-exclusive homosexuality) is generally accepted throughout the human species as normal behavior and often praised. It further states that there is almost no culture on earth which condemns homosexuality the way that our's does.

Last spring an organization of college age homosexuals presented a petition to the United Nations pleading for help to end our oppression. It has been referred to the commission on minority group persecution—a symbolic step, but, of course, not one likely to help us much.

A few points on the history of Western homoerotophobia (the fear of men making love with one another) would prove helpful at this point.

Every culture has taboos, but, of course, the taboos differ from culture to culture. Homosexuality was accepted and often praised throughout the ancient world. Until the end of the Egyptian captivity, homosexuality was a questionable, but acceptable practice among the Jews. After the Egyptian captivity, the Jews underwent a period of increased nationalism, in which, among other things, they changed certain values and attitudes; thus setting themselves apart more from their neighbors. Attitudes toward homosexuality became more negative. However, it was not until the third and fourth century of Christianity that the Judeo-Christian tradition developed homoerotophobia to the degree of a serious taboo. The Emperor Justinian wrote that homosexuality caused earthquakes and thus must be punished by death. Church fathers in the following three centures proclaimed homosexuality a sin totally unforgiveable in the eyes of God (by 1949, when I was 13 years old, this viewpoint had changed somewhat. I was told in the confessional that I would never be forgiven by God until every boy I had sex with forgave me. Being very gullible at that age, I believed him.

Oh, the tears, prayers, self-hatred that interpreter of the Gospel of "brotherly love" caused me! By the eighth century, homosexuality was proclaimed treasonous and a menace to the state. Not for the circular arguments given today but because of our causing earthquakes, plagues and general pestilence. The general punishment was cutting off our heads or burning us alive. (I remember how shocked I was four years ago when I learned that my dear friend of some years had been attacked by two policemen as he came out of a gay bar in New York City. They beat him and dumped his body at his apartment where he was found by his lover. My friend died during the night. I read about three more police murders of gays last year. One was a black transvestite who was shot in the back. The police officer who shot himm - there were two officers on the scene - indicated that the drag queen scared him.)

By the nineteenth century, things began to "improve." In my opinion, Freud's greatest contribution to Western Man was not the substance of his psychoanalytic theory, but rather the translation of sin into neurosis. If you want to read some really funny and extremely tragic psychiatric mumbo-jumbo, look at what the shrinks were writing about us fifty years ago, as well as today in some instances.

At any rate, we changed from criminal sinners into criminal psychopaths, so far as the taboo system is conerned. (A few years ago, I heard over the news, that ex-police chief Parker of Los Angeles told a police convention that homosexuals are a threat to the public safety, because they jump out of windows and fall on innocent passers-by. His audience found this very funny, according to the report, but I most certainly did not.) Now in the state of California, a man who is caught making love with another man can be placed in a mental hospital without trial until he is "cured"—that is, until he admits or believes that he was mentally ill. He is then tried. There is a case in process at this very time of a man who has been in a mental prison for thirteen years because he resolutely refuses to believe that loving with a consenting partner is wrong. The details can be found in the spring issues of "The Advocate." In addition, homosexuals who are convicted are forced to carry cards saying they are sexual psychopaths. They must register with the police in everyplace they live and show the cards to prospective employers. As well, many dozens of times homosexual friends and acquaintances have told me how their parents rushed them to a psychiatrist, or tried to have them committed against their will. How often I've personally had to go through the humiliating, painful experience of being shunned or listening to myself (as a homosexual) described on TV, or in the college classroom by professors whose fantasies about homosexuality are as ridiculous and horrifying as a Dracula movie. How many thousands of dehumanizing, degrading jokes about what for me is one of the deepest and most esthetic experiences of my life, have I had to listen to; and how many times have I felt sick with myself for laughing at those jokes for fear of discovery and the misery that it sometimes entails. The closest comparison to what I am describing is the experience that the Black has who passes for white in Alabama. I've listened in stunned, frightened, and outraged silence to people describing the "queers" at work, down the block, etc. (Instead of waiting like a Jew in Nazi Germany to be discovered, I now wear my personal "Star of David" openly.

Clark
Taylor



Photo by

NAZI CONCENTRATION CAMPS
UALS IN AMERICA



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The friends I have made since declaring my homosexuality are the dearest and finest I've had for many years. The joyous freedom of knowing that I am accepted and sometimes loved AS I AM is a psychological ecstasy beyond my power of description. Perhaps some homosexual Buchenwald awaits me, at this very moment, but in the meantime I will continue to live my life openly, lovingly and proudly. . . .provided, of course, that my loving doesn't cause that fabled earthquake to come and sink California to the bottom of the ocean!

The fear of brotherly love in this war-like culture is truly incredible. I have lived in at least six other cultures and find it truly sickening that many of the "rights" which we are fighting for (to hold hands in public, to embrace, walk arm-in-arm,etc.) are part of their everyday happiness.

With the exception of a gay church, which we started, the official state religion says that two men loving one another enough to have sex is sinful. To homosexual members of the state religion, this is a source of great misery. This Bronze Age nonsense tears families apart, destroys marriages, and sometimes deeply mars friendships. My personal feelings on the matter of the folk "morality" of this neurotic hate culture which practices genocide on other cultures and upon its own unwilling young men in the name of peace, God and glory is as follows: I would LOVE to wring the neck of the state's evil holy ghost and pull out its feathers! What a joy to goose that pompous, proud, egotistical old cow on the State's celestial throne! But to urinate in the Holy Grail--I hardly feel worthy of the pleasure. That I save for the 368 adolescent boys two decades ago (heterosexual & homosexual alike) who were castrated in an eastern Youth Farm for masterbating by the glorious psychiatist servants of the loving God - State! And then we talk about the Nazi doctors in Jewish prison camps - what hypocrisy!

Bernard Hyink, who finds it against the college's interests to let us try to change the appalling condition we are in is an ignorant man. He has no facts to go on in his judgements. His bizzare fanticies become very clear if one changes references to homosexuals in his letter rejecting our club recognition into references to blacks, or jews, or chicanos or heterosexuals, etc. This I will do. See if it doesn't all sound very familiar. "I feel that the Black Club (heterosexual) Society is not an organization to which Sacramento State College should place its resources. I am particularly concerned that recognition of the (Black) Society would draw blacks to our campus." "I am concerned about such a broad associate membership provision. . . . .which could only serve to make the College a magnet for attracting (Jews, Blacks, Chicanos, the people I feel to be ethnic and moral 'inferiors' etc.) from the community to the campus." "There is a large number of young students on the campus, who because of their youth, might view recognition of the Society as college sanction of (loving consentual) practices." "(Racism) is a matter which is dealt with in several of the academic courses offered at the college. . . . .education of students concerning this delicate (to whom?) subject should most properly be carried out in the traditional classroom setting by professionals (uptight bigots who's fanticies about the races are often more fantastic than the facts and more numerous by far) and not by (a group of blacks themselves.")

I should like to close this article with a little story which I hope will help you, my brothers and sisters, to understand better what I have been writing about. You are dreaming. You are in a place which is very familiar and yet everything has changed somehow. You spend an exceptionally loving and tender evening with your loved one before the fireplace, exchanging ideas about life; those beautiful experiences which surprisingly yet wonderfully brought you together; and a couple of hopeful plans for the future. You are sleepy and decide to retire. In the bedroom, your eyes meet and you feel so much loving tenderness that you embrace and kiss. Just then, you notice that the window blinds are open. You are siezed with panic. Afterall, physical affection and love between two human beings is strictly against the law; it's considered an incurable sickness by the most renouned social scientists; the holymen of the state anti-sexual love church are sure it leads to Hell, and exhort everyone to report all people who love one another immediately for societies' good and for the good of the sinners themselves. You rush to the window and close the blinds. "Do you think anyone saw us? Almost everyone in the neighborhood is a member of the anti-sex league!" You calm one another and even chuckle about the leud unnatural act you are performing in sleeping naked together with your bodies next together.

All of a sudden, everything changes, out of the dark silence the door is crashed through; blinding lights are in your eyes; "You see, there they are" a voice shouts in disgust and horror. A uniformed member of the anti-sex league has beaten your lover senseless - there's blood all over the bed - there's a gun in your back - "Don't move or I'll shoot you - filthy loving animal!"

The scene changes still again and you are in a court room. You know that if you had had the $600.00 you could have bribed the prosecuting attorney and had the whole thing changed to the lesser charge of disturbing the peace. But you didn't and now he is going to make an example of you. He has just explained how a psychosexual love caused the fall of the Roman Empire and even now threatens the present state. The jury is nodding in grave serious approval of his weighty, scholarly exposition. Then the president of the company you worked for testifies that even at work you and other suspected lovers tried to organize to work "peacefully and legally" to change the laws, etc. "Naturally I told them that such an effort would not be toletated because it would have a corrupting effect on the innocent young people around them." He continues, "I am a good man. I gave them the state opinion from the Lord Chancellor's office that 'In this age of enlightenment we will allow you people who love one another to be in separate rooms of the "knowledge" factory, or to occupy the same room so long as you do not admit that you have the ability to love, or say that you think it is alright to love. However, we forbid you to meet together formally and openly (as this would outrage the right-livers and tempt those less intelligent gullible people who cannot clearly understand why things should remain as they have been since they were set down on paper by the Great Lawgiver in the Bronze Age!)"

Things change again, the head of the jury brings in the verdict. He is a retired colonel you know whose "honor" it has been to serve for forty years in Christ's army here on earth. Many was the time he had ordered the sacrifice of the flower of our manhood. He knew what it was to be a real man, to kill! No man-lovers in his army if one sneaked in, he was soon caught by the secret agents and disposed of. He looks at you with a look of disgust. He says "Your Honor, I have respect for the external enemies of the state, they know how to kill and be killed. They have courage and a sense of esthetics. Remember when the cousin of that War Criminal Mossolini (we are heroes and they are criminals- provided we win) said that bombing the niggers in Ethiopia created beautiful patterns as their bodies flew all over the place? I myself am more of an athletic sort. On CBS television a few years ago I compared the battlefield in Vietnam to a football field." His voice trembled with enthusiasm. But these two human beings. . . . . " The judge coughed politely as if to say "Get on with it," for he had a full agenda of other enemies of the state to take care of this morning. There were people who dared to be a different color and demand equal treatment, people who inhaled a strange substance which made them peaceful and who had become so 'deranged' that they fanatically called it the sacrament of their religion and so forth. The colonel understood and loudly stated; "We find the defendants guilty of willful, premediated loving in the first degree and suggest that no leniency be given."

Suddenly, you are in a Marine Brig with your hands tied to a shower nozszle. Someone is beating you with a belt. Then you hear 'Dirty queer' and the hot water is turned on. It's scalding, you are screaming; you being to swirl toward consciousness; you pass through millions upon millions of faces and labels - queer, commie, establishment, pig, nigger, jew, papist, heretic, square, spic, etc. All of these countless people are both you and not you at the same time and you realize profoundly that each of us is the judge, jury, and defendant of mankind. You realize that the sermon on the mount is being both preached and heard everyday of our lives - judge not lest ye be judged. . . .and whatsoever you do unto the least of these, you do also unto me.

U.S. blue-collars drifting to right ?

WASHINGTON (AP) - The blue collar middle American voter, long thought to be locked in the embrace of the Democrats his father voted for, is regarded by Republican strategists as the key to success in this year's elections--and perhaps many beyond them.

For in the wooing of this mortgage-owning, law-abiding workingman, GOP leaders see a chance to break the Democratic status as the majority party and to usher in a long Republican reign.

They have met with successes here and there but the extent of any conservative shift is far from certain as Democrats counterattack on economic issues they think will keep labor Democratic.

Who is this middle voter and what does he want?

The picture is readily drawn and statistics abound to flesh him out: He's a fledgling suburbanite, more prosperous than he ever expected to be but fearful that the social turmoil of the time may take away what he has only now begun to enjoy.

An Associated Press survey among politicians, political scientists, psychologists and others five weeks before election day finds wide preoccupation with the apparent rightward drift of at least part of the American labor movement. Items:

--The state AFL-CIO in New York has endorsed Republican Gov. Nelson A. Rockefeller, a move supporters of his opponent, former Labor Secretary Arthur J. Goldberg, hope to upset later this month.

--A high Republican political tactician, who declined to be quoted by name, confirmed in an interview that the focus on the blue collar middle American has become a key to the party's national effort.

--Through the campaign speeches of Vice President Spiro T. Agnew, the theme runs clear: "The time has come for someone to represent the workingman in this country, the forgotten man . . .", as he put it in Illinois.

--George Meany, president of the AFL-CIO, lamented recently that the Democratic party was disintegrating under the influence of extreme liberals and alienating many of the nation's 20 million unionists.

--On the other side, Democratic National Chairman Lawrence F. O'Brien has been stumping the country talking about interest rates, unemployment, economic bumbling by the Republicans--all the while aiming to draw the worker's mind to the bread and butter issues which Meany said in an interview would be decisive in determining whether labor leaves the Democrats in substantial numbers.

How big a factor is this middle voter? Election statistics tell the story.

At the time of the 1968 elections, 42 per cent of this electorate were men and women who work in some capacity with their hands. Add the housewives in such families and a solid majority emerges.

Suburbia accounted for 35.6 per cent of the total vote. And the rush to the countryside races on, figures in the 1970 census shows.

This exodus has been accompanied by significant changes in the racial population pattern, Whites moving into the suburbs are being replaced by blacks in the inner cities.

Organized labor estimates more than half its members now live in the suburbs. More than 75 per cent of those under 40 have moved out from the cities, indicating the way of the future.

Families with annual income between $5,000 and $15,000 accounted for 66 per cent of the vote in 1968. Some 80 per cent of union labor now falls within these limits.

In 1968 the average age of the American voter was 47. Even if 18-year-olds are allowed to vote in the 1970's the average voter age will remain in the 40s. The under-30 group, while growing, accounted for only 17 per cent of the vote in 1969.

Twenty-two per cent of 1968's voters had elementary schooling or less. Twenty-six per cent had been to college.

Ninety-one per cent of all voters are white; 68 per cent are Protestant; 51 per cent are women.

That's the statistical base on which the political strategists and pollsters find growing concern with law and order, with alleged permissiveness, with student disorders, with racial unrest.

While such surveys turn up conservative feelings on law and order, they show at the same time liberal attitudes on the traditional social issues. This shows in approval of programs for the needy, for medicare and medicaid and sympathetic attitudes toward the hungry and the aged.

However, a common misconception is that the American workingman, having prospered, is now thinking only of the social issues and has become less concerned with economic ones.

Dr. Walter Menninger, psychiatrist at the famed Menninger Foundation and a member of the President's Commission on Violence, said in an interview that suburbia's aversion to disorder "is related to what you have to lose--and particularly if you have just earned or accomplished some things.

Concerned about his economic security, the blue collar worker sees lawlessness, radical change in moral standards, attacks on accepted institutions as a threat to a world in which he has achieved some status and comfort and of which he is extremely protective.

The application of all these concerns shows daily on the campaign trail.

The term "Democratic permissiveness" is heard almost every time a Republican opens his mouth these days. The line runs that Democrats have been sympathetic to radicals and have accused the Republicans of not understanding.

"The American people don't understand it either," Agnew said. "And they don't approve of it."

President Nixon took up the same theme at Kansas State University when he warned of the "cancerous disease of violence and terror," and berated "destructive activists" on campus.

At the same time, Democrats are working to separate social and economic issues.

"Liberals don't favor crime, or mugging, or riots in the ghetto or on the campus," former vice president Hubert H. Humphrey told the American Bar Association recently.

"Both hard hats and the liberals--who some people would have you believe are running off in diverse and divergent directions--are all for law and order," Humphrey said.

But Humphrey drove straight to the vital point when he admonished:

"Liberals must stop using the words 'well-meaning' about those who see violence and lawbreaking as the way to influence public policy."

Both parties thus are talking on the law and order issue and they are aiming it at middle-class working people.

The Republican hope is to erode the Democratic hold on the labor vote, wed to the traditional conservative vote and the south and hold it into a winning coalition.

It is too soon to say how labor is going in 1970.

But as the election approaches, political scientists and politicians seem agreed that the center wants security--economic, physical and emotional.

NOTICES

Folk singer Jack Elliot will present his flat-picking style Wednesday, Oct. 7 at 2 p.m. in the Outdoor Theatre. If it rains, Jack will be moved to the Arena Theatre.

Ramblin' Jack Elliot, originally from New York, left home when he was 15 to join the rodeo. While traveling around the country, he became friends with singers Cisco Houston, Johnny Cash, and the great Woodie Guthrie. He spent six years in England playing with Peggy Seeger and Ewan McColl at the Troubador and John Snow's. Upon his return to the United States, he was already something of a legend in the folk music field. He has cut 47 records, his latest being "Young Brigham" on the Reprise label.

Bob Dylan admired Elliot's style so much that during his early years he imitated Elliot's "Okie-type" voice. He did this so well that it was hard to tell where one left off and the other began.

Singing songs by Rodgers, Dylan, Guthrie, and himself, Jack Elliot's performance reflects his sense of humor and his substantial talent in the musical field.

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The Sacramento Police Officers Association has made available $6,300 for scholarships in the SSC Police Science department.

This money was raised by holding a picnic in Elk Grove last August in memory of Bernard Bennet, a city policeman and SSC student killed in the line of duty.

Money from the Bernard Bennet Scholarship Fund will be granted to eligible SSC students majoring in the field of Police Science beginning the fall 1971 semester.

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The deadline for Homecoming Queen applications has been extended to noon, Thursday, Oct. 8.

Applications are available in either the Student Activities Office, Adm. 250 or in the ASSSC offices. They must be returned to the Student Activities office by noon Thursday.

The ASSSC Student Senate has recommended that the executive officers of the association approach the Academic Senate in regards to a request for $3200 to finance the extension of library operating hours one hour each evening.

The requested increase would extend library hours from 10 to 11 p.m. Monday through Thursday, if sufficient funds could be obtained from the Fiscal Affairs Committee of the Academic Senate.

An informal rap session will take place Wednesday night at 8 p.m. at Newman Center across from the college.

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Volunteers are needed to assist with a religious education class for mentally retarded children. The class meets from 10-11:30 a.m. every Saturday at the Fremont Presbyterian Church at H and Carlson Sts. If you are interested please come to the church auditorium (Ferguson Hall) at 9:30 a.m. Saturday, Oct. 10 or call Caren Hill at 756-5378 in Davis.

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A general meeting of Muslim Students Association will be held on Sunday, Oct. 11 at 2 p.m. at DH 208. All Muslim students are cordially invited to attend.

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John Tunney, candidate for U.S. Senate will be in this area Sunday, October 12, for a rally and public picnic.

The picnic, to be held in Helvetia Park, located four miles north of West Sacramento on highway 16, is free to the public.

Food and beverages, including beer, will be sold. Additional information may be obtained by calling 371-0572.

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There will be a mandatory meeting for all Golden Girls on Thursday, Oct. 8 at 7:30 p.m. at University Manor, 5820 H Street, Apt. 33. Call Susan Smithson at 457-3568.

▬▬▬

Newman Center is sponsoring a talk by Dr. Eugene Peterman on Wednesday, Oct. 14, 8 p.m. at the Newman Center, across from the J Street entrance to Sacramento State College. Dr. Peterman, who will be speaking on "Getting in Touch and Getting on With It," is well known to many students through his involvement in marriage counseling, encounter groups and his presence on the faculty at SSC. All students, faculty, staff and the public are invited.

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The STATE HORNET

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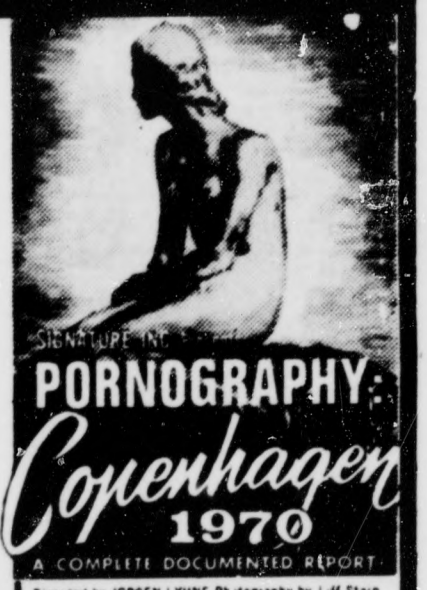
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FACT: The four largest consumers of Danish sex magazines are West Germany, Great Britan, U.S.A., and ... Brazil!

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The California State Scholarship and Loan Commission recently announced the opening of the fifth competition for State Graduate Fellowships with the distribution of applications to every California college and graduate school.

State Graduate Fellowships are for tuition and fees at California graduate schools and are designed to help encourage college students to attend graduate school in the academic disciplines which produce college faculty.

State Graduate Fellowships are available to students who will be entering graduate school for the first time, to those who are currently enrolled, or to those who have been previously enrolled with preference being given to entering students and those who have completed only one year of graduate school.

Approximately 1,320 fellowships will be available for 1971-72 and are tenable for graduate work in the sciences, social sciences, humanities, the arts, mathematics, engineering, business, and education, and others which may be determined by the Commission. Professional degrees in law, medicine, dentistry, veterinary medicine, pharmacy, and similar programs are excluded.

Applications must be filed with the State Scholarship and Loan Commission by Jan. 16, 1971. Announcement of winners will be on April 1, 1971. Fellowship applicants who are entering graduate schools for the first time will be required to take the Aptitude Test of the Graduate Record Examination in October, December or January. Arrangements for this test may be made through the student's college or the Educational Testing Service in Berkeley.

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